

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

No. 1,145.—VOL. XXII. [Registered as] SATURDAY, DECEMBER 20, 1902. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	601	'Sermons of Life and Love'	609
Greeting from Mme. Montague	602	Emotion and Symbol	610
S.A. Notices	603	A Match for Marconi	610
All Sorts and Conditions of Men	603	Mediumship and the Sacramental	
Elementaries'	604	Life	610
Mr. Grant—the Slate Writer	605	Palmistry	611
The Emerging God	606	A Healing Medium	611
Interesting Séances with Mr. Cecil		Encyclopedias and the late	
Husk. By Madame d'Espérance	607	D. D. Home	611
Spirit Identity	609	Society Work	612

NOTES BY THE WAY.

For two or three years the expression of our Christmas greeting necessarily had in it a note of sorrow; the contrast between the spirit of the season and the fact of the hour being so painful. To-day we hope and believe that light is breaking through many depressing clouds, though, probably, serious trials are impending. But we distinguish between transgressions and trials: the first only call for judgment; the second instruct and may possibly uplift. With at least hope to cheer us, there need be no lack of music and good cheer in our greetings this brighter Christmas time. For our homes, for Old England and the world, PEACE AND GOODWILL!

Our Spiritualism has taught us to believe in God in a deeper and more internal sense than ever; but that deeper and more internal sense has been won only by the sacrifice of much that is indicated by the earthly word 'Personality.' And yet the true personality of God is not really sacrificed: it is intensified though it is dehumanised.

We are prepared to find that as time goes on this may give rise to a difficulty in some minds as regards Prayer. If so, we are also prepared to find that an impetus will be given to the invocation of more intimate and comprehensible personalities:—a forecast, vague at present but requiring attention.

We do not entirely agree with Justin C. MacCartie, in 'The Harbinger of Light,' but there is food for thought in the following:—

The Christian who prays to Christ for aid, is probably on a far sounder basis than he who prays to the unknown God; for Christ, with his millions of adherents, must be a very real power in the spirit world, and, moreover, knew, by sad experience, the evils of the material life. Similarly the Roman Catholic who prays to his patron saint, the Cingalese who calls to Buddha, or the Moslem who invokes the aid of Mahomet, are all probably on sound ground, . . . and the supplicant receives some aid, some encouragement, even if it be not precisely that which he asks for. The existence of a personal God is certainly not proved by the sacred writings of any country, and Spiritualism—the only religion, a religious philosophy which admits of scientific proof—has furnished no evidence on the point. Spirit communicants speak as vaguely of 'God' as those still in the flesh do, and are in possession of no more information on the subject.

That is true, 'with a difference.' This 'no more information on the subject' suggests an immensity, not a nonentity.

We have so fully dealt with Mr. Podmore's new book that we hesitate to refer to it again, and yet it tempts us—but always in the direction of illustrating his perversity. Here, for instance, is a noticeable passage:—

That mind should affect mind (so runs their cautious statement of the problem) in a new mode may mean no more than that brain can act upon brain by means of ethereal vibrations hitherto unsuspected. The power itself may be but a last relic of our discarded inheritance from the past, a long disused faculty dragged from the dim lumber-room of a primitive consciousness, and galvanised into a belated and halting activity.

Who beside Mr. Podmore would think of treating telepathy as a survival, a 'last relic'? It is, of course, unspeakably more like the unfolding of a new power, marking a stage onward in the evolution of Man.

Again, Mr. Podmore says:—

We have traced throughout the history of recent mysticism, from the sixteenth century onwards, the prevalence of a belief in some power of divining the unspoken thoughts of other minds, of exercising influence by the unspoken will, of discerning things extraneous to the scope of the ordinary senses. The mere existence, however, of a belief in such powers, prevalent throughout the civilised world, persisting from generation to generation, and supported by an ever-increasing volume of testimony, raises but a faint presumption that the belief is well-founded.

What a curious perversity there is in that! It is surely the extreme of tiresomeness to tell us that a belief prevalent throughout the civilised world, persisting from generation to generation, and supported by an ever-increasing volume of testimony, yields only 'a faint presumption' of its truth. But Mr. Podmore's patent is for the instant freezing of an ever-increasing volume of testimony, by a cool assertion.

'The Gospel of Divine Humanity, a reconsideration of Christian doctrine in the light of a central principle,' by J. W. Farquhar (London: Elliot Stock), is a veritable book of wisdom: and this we say though not going with the writer in all his expositions of old beliefs. The book requires very careful reading: its meaning will then appear; but its meaning may turn out to be something quite different from what the writer appears to be setting forth. He is steeped in the old phraseology and imagery but is really modern and rational, or as modern and rational as a mystic can be.

The present edition is the third. It contains a portrait of the author and a charming little account of him, written by the Rev. G. W. Allen, a kindred spirit and a grateful disciple and comrade.

We must welcome criticism and pressure of every kind. Spiritualists, of all people, most need these. Our evidences need to be well-based on tested facts: our standard of excellence in aspiration and expression ought to be high; our ideal of success might well be without bounds;—how can there be bounds with regard to a subject of universal interest, and possibly of universal experience?

On this subject, Dean Clark's recent call to 'come up higher' may very profitably be pondered:—

If we would have our cause respected and honoured by cultured and refined investigators, we must have it presented in its true character as the acme of progressive philosophy, science, ethics and religion, as only inspiring spirits from higher spheres can present it through the tongue or pen of educated and refined mediums. True, we should not 'despise the day of small things,' nor reject the Truth, though given through 'the weak and foolish things of this world,' but in this day of opportunities for enlightenment and culture, there is little excuse for our mediums remaining in the condition of ignorance and illiteracy that they may have been in when selected by controlling spirits. But important as mental culture is for spirit mediums, the unfoldment of their moral and spiritual natures is still more so. Exalted spirits must have instruments attuned in harmony with themselves through whom to reveal the higher truths of a divine life, and to use as leaders in all phases of reform which they seek to promote. Some precious jewels, it is true, may be presented 'in earthen vessels,' but they shine more lustreously, and have a far more fitting setting, where the refiner's art has prepared their environment. For the good of our cause at the present juncture, Spiritualists themselves need a baptism of divine power from the higher spheres to quicken their dormant spiritual faculties, and to inspire a desire and a determination for nobler life here and now.

'The art of being happy,' by the Rev. C. A. Hall (Paisley: Alexander Gardner) is a winning and wholesome little book, prettily printed and bound, an economical and yet dainty present for 'nice young people,' and especially for young married people. It is quite free from cant and goody goody sentimentality, and is as sensible as it is sweet.

SPIRITUAL PRAYERS

(From many shrines).

Our Heavenly Father, who hast loved us, and hast given us everlasting consolation, and good hope through Thy tender mercy, we beseech Thee to comfort our hearts, and to establish us in every good word and work. Give us the spirit, not of fear, but of power, and of love, and of a sound mind. We give Thee thanks, O our Father, who hast called us to Sonship through Thy well-beloved son, Jesus Christ. May we therefore fight the good fight of faith, and lay hold on eternal life, following after righteousness, godliness, faith, love, patience and meekness. We pray Thee to forgive us, O God, if we have set our affections upon things below, instead of things above: if, professing to know Thee, we have denied Thee by our works: if through the love of money we have fallen into temptation and a snare; if we have indulged those passions which war against the soul, or if we have done anything through strife or vain-glory. May we work out our salvation with fear and trembling, not counting ourselves to have attained. May we forget the things which are behind, and reach forth unto those which are before: approving the things which are excellent, being sincere and without offence, filled with the fruits of righteousness, and doing all things without murmuring or disputing. May our conversation be as becometh the Gospel of Christ, and may the peace of God rule in our hearts. Amen.

'KEEPING CHRISTMAS.' May I ask your readers to remember the scene of the first Christmas, and the hospitality afforded by the gentle kine to the new-born Christ? Surely at such a season, in token of simple gratitude, we should hold all oxen in special reverence and not 'keep Christmas' by subjecting them to pain, and suffering, and death by the countless thousands in order that we may eat their dead bodies and call this 'keeping Christmas.' It is time we gave up a habit so barbarous that it shocks all Hindu visitors to our shores. For all information as to dainty and humane Christmas fare application should be made to the 'Order of the Golden Age,' Paignton, South Devon, enclosing a few stamps for postage. Yours, &c., 'A PHYSICIAN.'

A GREETING FROM MADAME MONTAGUE

SPECIAL TO 'LIGHT.'

A Merry Christmas and a Happy New Year to 'LIGHT' and all 'LIGHT' readers, with special wishes for those whom I personally know and love!

How I shall miss the sweet English chimes, on Christmas morning, the postman with his delightful bundle of surprises, and the dear friends streaming in to offer loving greetings! Last year we spent Christmas Eve with the Editor of 'LIGHT,' Mr. Dawson Rogers, and his family, at his pleasant home in Finchley, where we met Mr. and Mrs. Wallis, as well as Mr. and Mrs. Wallis—all good workers for Spiritualism. The grand old home life—with its beautiful traditions and associations, peculiar to English soil and clime, has for me a strong fascination. Therefore, although high mountains of turbulent water rise between us, the same thought will unite us during the Yuletide season, and we shall pray, praise, and make merry together as of old.

I am now in Boston, the most English-like of all the American cities. Just as we know of trees by their fruits, so we know of people and cities by their atmosphere or 'auric' emanations, and Boston possesses a remarkable one. I fully realise now why 'Edward Bellamy' in his beautiful novel, 'Looking Backward,' placed the seat of operations in the year 2000 in the city of Boston. It emits psychic radiations of the highest order, and there are no colonies of earth-bound spirits anywhere near; on the contrary, progression and higher aspiration are the watchwords on both planes of manifestation.

In New York I saw no one, and to my great regret I was even unable to receive Judge A. Dailey, who called at my hotel, from Brooklyn. His recent writings in 'LIGHT' must have introduced him very favourably to you all, and you could not think too highly of this large-hearted brother, a perfect gentleman and a scholar, who has contributed time, money, and energy to the forwarding of truth and the uplifting of humanity. I have a pride in the thought that my introduction to him was first from Miss Beecher, the one living relative of Henry Ward Beecher, a most noble woman, whom I love and reverence. In spite of her great age she has retained wonderful activities, physical and mental—an example to us of what we can do by obeying Nature's mandates and living harmoniously.

As soon as I found my bearings in Boston I called at the 'Banner of Light' office, and was most cordially received by Mr. Barrett, the Editor, and President of the National Association. Mr. Barrett is, comparatively speaking, a young man, at least in years and appearance, 'but the seal of God is on his brow,' and angels make him their messenger. Six years ago he came to the West, and there he made wonderful reformations, bringing into life the State Associations, and by his great capacity for organisation, and inspiration, revived the movement and established order and method where chaos and indifference reigned before. We occupied the same platform on several occasions, and from our short acquaintance I have retained the highest esteem for the man and admiration for the worker. But his zeal causes him to sacrifice himself, and give out too much energy, and like all sensitives, he has to suffer the penalty. I hope to see more of him, particularly if I stay in Boston.

I have had the privilege of renewing acquaintance with a new friend of 'LIGHT,' and of the Alliance—whom I met for the first time at St. James's Hall, on the 9th of October—and who is one of the most accomplished women of this day. I refer to Mrs. Michael, M.D., of this city, who has an ideal home, filled with treasures collected by herself from all parts of the world, for she is a great traveller as well as scholar, though remarkably young. She welcomed me to Boston by sending a number of exquisite roses to my room, and then placing her carriage at my disposal to take me to her home and drive about afterwards. What impressed me greatly was her laboratory, with its furnaces and electric contrivances, with which to pursue her scientific experiments in chemistry. But hospital work is her preference, as it affords her vaster opportunities to do good, and acquire knowledge. I could go on for hours about her personality

and psychical attainments. The room that she has devoted exclusively to silent concentration at the top of the house, was tenanted on that day by no less exalted personages than Mr. Savage, Phil. Brooks, and Daniel Webster.

Unfortunately she was called away from Boston almost immediately afterwards, and left for Philadelphia, to put her science into service in some serious medical case. But I know that we shall meet again.

It was an exceeding pleasure to meet Mrs. Armstrong, Mrs. Manks' charming daughter, who has been here several weeks with her husband, who is leading man in the 'Defender's' Company. I was greatly struck by his clever acting and fine singing, as well as by their perfect happiness. I was their guest on several occasions, both at their hotel and at the theatre, and some very pleasant moments were spent in their delightful society. They left yesterday, taking with them the good will and fellowship of the whole town, as well as the regret of hosts of friends.

I have not seen enough of the Sunday meetings to pass an opinion, but I perceive that there is *need of another centre*, and if things turn out as I anticipate, I intend to establish it with the help of those who directed me, and have kept me here for some good purpose.

I cannot conclude this rambling talk without telling you how much I miss you all, how much I love you, and how much I want you to be blessed and happy in a *special way* during the coming year. As I read 'my copy of "LIGHT," I fondly think that you are reading the same pages, and sharing the same thoughts one with each other, and God above us.

F. M.

Boston.

December 1st, 1902.

LONDON SPIRITUALIST ALLIANCE, LTD.

PROGRAMME OF FORTNIGHTLY MEETINGS* IN ST. JAMES'S HALL, REGENT STREET.

1903.

- Jan. 8.—MR. J. BRUCE WALLACE, M.A., on 'The Re-construction of the Personality.'
 " 22.—MR. F. W. THURSTAN, M.A., on 'A New Definition of Spiritualism and a New Comparison between Spiritualism and Theosophy, as aids to Spiritual Progression.'
 Feb. 4.—MR. E. WAKE COOK on 'Genius—in the Light of Modern Spiritualism.'
 " 19.—MR. HERBERT BURROWS on 'The Borderland between Physical and Occult Science.'
 Mar. 5.—SOCIAL MEETING.
 " 19.—DR. WASHINGTON SULLIVAN on 'The Higher Pantheism.'
 April 2.—MR. ROBERT KING on 'What are Materialisations?'
 " 16.—MR. J. W. BOULDING on 'Weights that Hinder Us.'
 " 30.—CONVERSAZIONE.

* These meetings will all be on Thursdays, with the exception of that on February 4th, which will be on a Wednesday.

SPECIAL NOTICE.

The meetings held by Mr. George Spriggs for clairvoyant diagnosis of disease, and by Mr. Frederic Thurstan for psychic development, will be resumed on Thursday afternoon, January 8th, and Mr. Alfred Peters will recommence his sances for illustrations of clairvoyance and psychometry on Friday, January 9th. Full particulars will appear in 'LIGHT' in due course.

SPIRITUALISM AND 'NEW THOUGHT.'—'Whatever there is in the "New Thought," so-called, is an emanation of the spiritual philosophy as outlined by its seers—such writers as Davis, Tuttle, Peebles, Owen, and others, who long ago published to the world every scintilla of thought, project, expedience, law, force, principle, and motion of the "New Thought." Mental science, hypnotism, socialism, economic equality, all these and every other expression of man's anxious quest for the ideal and the permanent, are the differentiations of a single eternal principle of life, which is known as Spiritualism: and the continuity of life, unending progress, glory, and power, beyond the grave, are the revelations of it to mortals. No other avenue of inquiry can give these revelations, and no religion can be such without it. No intelligible explanation of life's mysteries and puzzles can be given without it.'—'Light of Truth.'

'ALL SORTS AND CONDITIONS OF MEN.'

WORK IN THE SPIRIT WORLD.

BY THOMAS ATWOOD.

(Continued from page 597.)

George Wilbury was one of those men who do not do things by halves. During the time he had been planning revenge upon his judges he naturally had come into close relationship with many fellow sufferers from real or fancied wrongs, men whose rage had killed them, others whose passionate actions had brought them to the gallows, and the like. These he brought to us, allowing those who could be safely trusted to control a trance medium, and bringing others to me.

It is, I am convinced, not good form to attempt to recall these experiences, much less to describe them. It is, indeed, a matter of constant wonder that I have passed safely through such ordeals, and the less I dwell upon them the better. For aught I know it may have been 'touch-and-go' for me on more than one occasion. But risks have to be taken, and as I know well that none have been needlessly or thoughtlessly incurred by me, I am content. *Verb. sap.* Do not do likewise unless sure of right guidance, especially that given by one's own intuition properly developed.

One incident in connection with George Wilbury was of great interest. He told us that his share in the work was about to be taken over by one of the men who had been helped as he himself had been, and that he was about to enter upon another sphere of action. But a few weeks later back he came; his successor had proved unequal to the task, which he had to resume, and he remained with us until the termination of our sittings.

How like are conditions in the unseen to those of earth-life! Errors of judgment and wrong estimates of capacities seem possible there as here. Indeed, the whole drama of life, as presented to us by this remarkable series of sittings, goes to show that neglect of earth opportunities for spiritual advancement entails the staying in earth conditions till the soul has realised what true progression means and how it has to be attained. I am reminded of a case I have had the opportunity of studying, of a man in earth life who suffers under almost precisely the same terror of mind as that shown by so many who have revealed their conditions to me at our sittings. Gifted with great psychic powers, able to realise to the full the soul's capacities, this man allows his better self to be overshadowed by his baser nature. Obsessed by a man who in earth life combined some of the highest qualities of mind with many of the very lowest aims, and whom I have seen mocking and defying me through the other's eyes, the man to whom I allude suffers the most excruciating torments of mind in his career of wrong-doing. As he sits planning his nefarious schemes for the purpose of enriching himself by the very means that brought the obsessing intelligence more than once within the grip of the strong arm of the law (although, aided by past experience, he has so far been enabled to steer his victim clear of punishment), he thinks in his terror that the door will open by itself and some nameless horror enter the room. Truly 'conscience doth make cowards of us all,' and Whittier understood what he wrote when he penned the line, 'Heaven and hell are *here and now*.'

Leaving such experiences as those connected with Wilbury for more pleasant ones, it is worthy of note that many have visited us, not for our help in suffering, but for instruction in various ways. Frequently has an intelligence spoken through a trance medium, who does not know why he has come. He is happy enough, goes singing on his way, and is perfectly content with his condition. A short stay, and he becomes aware that very many unhappy creatures are near. He becomes interested and when we tell him that he can help to better their lot, and by doing so become still happier himself, his gaiety departs, a new idea possesses his mind, and frequently a deep and earnest purpose is formed, and he goes away to try and induce others to come to us. Some 'come to scoff and remain to pray.' But there is an air of reality, a thoughtful, earnest influence dominating all, and

very often a sequence of events that appear to follow each other in the most natural manner, and all seem very far removed from deceit and plausibility.

Cases difficult to understand there must be; the very nature of the work renders this inevitable. In some instances we have been able to ascertain the absolute correctness of information given, in others it has turned out to be entirely false. In more than one case it has been evident that the mind of a sitter has had to do with names and incidents related—indeed, once the whole story told was traceable to this. Strange to say, the man was clairvoyantly seen to have tattooed on his arm the initials of the false name he gave. It was a matter on which, without entering into detail, I may say that inquiry easily and fully established the fact that the whole story was false. In my judgment it was one of those cases where, not knowing his name, the man had simply gathered the materials for his story from one of the sitters at the circle. Nevertheless, we may have helped him in some way we cannot understand, and cases that seem to be discouraging are more than balanced by those which have borne investigation.

Innumerable visions have been seen as well as pictures symbolic of the state of individual surroundings. One night I saw the following scene, which gradually unfolded itself before my eyes: A large cathedral-like building appeared, the doors at the west end of which, some forty or fifty feet high, were closed. Presently they opened and passers-by could see the altar at the east end. The building was quite empty and, when the interior was first seen, was unfurnished. Then appeared, over the altar, a large luminous cross, which descended from above. Above this was a crown—invisible to those who had not progressed sufficiently to discern it, the cross being always to be seen. Next came a sheaf of wheat placed on the right of the cross (looking up the nave), a huge loaf of bread making its appearance on the left. There were many dark corners in the edifice where those unable to bear the light could hide themselves for a time. From the steps leading to the altar I found myself giving the closing address and prayer that night, explaining to the best of my ability the meaning of it all.

On many occasions the keynote for my address was given by a symbolic vision, and for this or some other signal to commence I had always to wait.

In this rapid summary of my notes I have been compelled to pass over many matters of the deepest interest. I have, however, endeavoured to give some idea of the varied character of this work and the extremely interesting nature of our sittings. If the perusal of these experiences causes a feeling of bewilderment in the minds of my readers, I can only say that my own mind is in much the same state. The more I try to understand these matters the deeper becomes the mystery, and as it is a prime necessity for me to remember that a level head is requisite for the proper conduct of the affairs of every-day life, I refrain from overtaxing my limited brain powers in the endeavour to unravel impenetrable mysteries.

And it is in my daily life that I find so marked an alteration for the better (caused, I am convinced, by engaging in such work as I have described) as to make it impossible to doubt that I do well in allowing myself to be made the instrument in the accomplishment of so great a work. When all is said and done my part is a very humble one in all probability, as perhaps I shall find out some day.

Before laying down my pen on concluding the last communication to the columns of 'LIGHT' that it will probably be my privilege to write in this country, perhaps I may be allowed to bring the autobiography I sketched in my address to the members of the London Spiritualist Alliance in November, 1897, up-to-date. I told them of a chequered past exchanged for a happy present. Since that time I can tell of nothing but increased happiness and peace of mind. My marriage to Miss Constance has brought nothing but a happy domestic life, our cup of joy being filled to the brim by the birth of a sweet girl child. The memory of that happy two years has tidied me over a separation from those loved ones for an even longer time, and the recognition of the fact that our parting was, as it must have been, a necessary condition to development for future work, has enabled one to endure in patience. We are about to meet in Egypt, to which far-

off land our going is but one link in a chain of events that commenced to be formed some five years ago.

What the future has in store I know not, nor do I seek to know. With Whittier I say:—

'The present, the present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast
Till it gives its blessing.'

It may be that my strong desire to work for the good of humanity is about to be realised, and that we shall have a great opportunity to help in the upliftment, social, political, moral and spiritual, of the native Egyptian people. I trust it is so, but whatever the vicissitudes of the future, now, as in the past, I exclaim in the beautiful words of Frances Ridley Havergal's hymn:—

'Take my life, and let it be
Consecrated, Lord, to Thee.'

And fully trusting in Him, I possess my soul in patience, and in the peace which passeth all understanding.

'ELEMENTARIES.'

In 'LIGHT,' December 6th, Mr. George Blythe states upon the authority of 'Art Magic' and 'Ghostland,' that Elementaries are *not* spirits that have at one time inhabited human bodies, but that they are *destined* to do so in the course of progression. They cease to be Elementaries after once becoming human.

It is my purpose here to prove authoritatively that the term Elementaries is applied by most ancient and modern occultists in the sense in which I used it, viz., *degraded spirits of men* imprisoned on the lowest level of the astral plane; and that the mistake Mr. Blythe attributes to me is *really his own*, as judged by the accepted interpretation.

To begin with, he makes use of the theosophical terms 'kama loka' and 'kama rupas'; therefore, presuming that he approaches the matter from this standpoint, I will first demonstrate his error along these lines.

Will Mr. Blythe refer to a footnote of 'Theosophical Siftings,' No. 10, Vol. I., and he will there see that his authority 'Art Magic' is, even by his own school of thought, regarded as untrustworthy? I will give the footnote verbatim:—

'N.B.—Nizida has quoted from "Man: Fragments of Forgotten History." The T.P.S. (Theosophical Publishing Society) desires to say that while some of the statements contained in that work are correct, there is also in it a large admixture of error. Therefore, the T.P.S. does not recommend this work to the attention of students who have not yet learned enough to be able to separate the grain from the husk. The same may be said of "Art Magic."

And this is the authority Mr. Blythe quotes to establish my alleged error! whilst the very title of 'Ghostland' would deter the advanced occult student from taking it too seriously.

In the 'Religio-Philosophical Journal,' November 27th, 1877, Dr. Woldrich boldly asserted that the popular belief in Nature spirits, demons, and mythological deities was the effect of an imagination untutored by science, and wrought upon by misunderstood natural phenomena; and he wrote a good deal more to the same effect.

Madame Blavatsky replied at some length, and refers in her article to her treatment of the essential distinction between 'Elementals,' and 'Elementaries' in 'Isis Unveiled,' Vol. I., page 30 ('Before the Veil'). Obviously Mr. Blythe does not comprehend the recognised difference, as he asserts that 'Elementaries and Elementals pertain solely to spirits who have not inhabited human bodies'; therefore, I quote Madame Blavatsky's actual words in her reply to Dr. Woldrich:—

'Éliphas Lévi applies the term "Elementary" equally to earth-bound human spirits and to the creatures of the elements. This carelessness on his part is due to the fact that as the human Elementaries are considered by the Kabalists as having irretrievably lost every chance of immortality, they, therefore, after a certain period of time, become no better than the Elementals who never had any souls at all. To disentangle the subject I have in my "Isis Unveiled" shown that the former should *alone* be called Elementaries and the latter Elementals.'

Again Madame Blavatsky definitely confirms my use of the word Elementary in these words, which I give in full :—

‘Hence the unanimous testimony of trained seers goes to prove that there are such creatures as the Elementals; and that though the *Elementaries* have been at some time human spirits, they having lost every connection with the purer immortal world, must be recognised by some special term which would draw a distinct line of demarcation between them and the true and genuine disembodied souls which have henceforth to remain immortal. To the Kabalists and the Adepts, especially in India, the difference between the two is all-important, and their tutored minds will never allow them to mistake the one for the other; to the untutored medium they are all one!’

Also in her reply to Dr. Woldrich, Madame Blavatsky writes :—

‘He has not proved at all the “Elementary a myth,” since the Elementaries are, with a few exceptions, the earth-bound guides and spirits in which he believes, together with every other Spiritualist.’

This is entirely at variance with Mr. Blythe’s definition of Elementary based upon unreliable works; and there can be little difference of opinion as to which is entitled to be regarded as the finest occult scholar—Madame Blavatsky or himself.

I will now point out the use of the term Elementary in the hands of one of the most intellectual and enlightened occult exponents of the day, namely, Mrs. Annie Besant. See ‘Death and After,’ page 38, and again I quote verbatim :—

‘But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such “Egos” who was destined to live—say eighty or ninety years, but who either killed himself or was killed by some accident, let us suppose at the age of twenty—would have to pass in the Kāma Loka not “a few years,” but in his case sixty or seventy years, as an Elementary, &c.’

On page 45 Mrs. Besant corroboratively alludes to the definition of H. P. Blavatsky as : ‘Elementary = properly, the disembodied *souls* of the depraved, &c.’

Again let me refer Mr. Blythe to the opinion of one of the most highly trained occult adepts extant, namely, Mr. Leadbeater; and I here quote from his Manual No. V., ‘The Astral Plane,’ page 47 :—

‘Just as the name Elementary has been given indiscriminately by various writers to any or all of man’s possible *post-mortem* conditions, so this word Elemental has been used at different times to mean any or all non-human spirits, &c.’

Also according to the Brahminical teachings there are seven main divisions of spirits :—(1) Arupa Devas = formless or planetary spirits; (2) Arupa Devas = possessing form; (3) Pisachas and Mohinis = Male and female *Elementaries*, consisting of the astral forms of the dead, which may be obsessed by Elementals; (4) Mara rupas = degraded souls doomed to destruction by their intense depravity; (5) Asuras = are Elementals, such as Gnomes, Salamanders, Sylphs, Undines, or the living forces of Nature; (6) Beasts = Elementals having animal forms; (7) Rakshasas or demons.

In Class 3, according to this system of occult philosophy, the term Elementary is again used in association with the after-death state of human beings.

In Dr. Franz Hartmann’s ‘Paracelsus,’ under explanations of terms used by the Swiss mystic and alchemist, Mr. Blythe will find on page 32, this definition :—

‘Elementaries = astral corpses of the dead; the ethereal counterpart of the once living person, &c. The Elementaries of good people have little cohesion, and evaporate soon; those of wicked persons may exist a long time; those of suicides, &c., have a life and consciousness of their own as long as the division of principles has not taken place.’

This was the opinion of one of the greatest adepts that have ever existed; for Paracelsus, by occult students, is universally regarded as one of the finest authorities on the subject of Elementals of every variety, and Elementaries associated with men who have lived upon the earth as human beings.

The Kabalists adopt this classification : (1) The so-called terrestrial spirits or shadows of those who have lived on the earth refusing spiritual light and progress, and from whom in consequence the immortal spirit has gradually separated. (2) These are the Elementals or psychic embryos as yet devoid

of immortal spirits, who are destined to become human infants; and these are what Mr. Blythe confuses with *Elementaries*. Embryos cease to be embryos after once becoming human; but until they have inhabited the bodies of men and women they cannot become what is known to occult students as Elementaries. This term is inseparable from the most earth-bound depraved spiritual conditions; and Elementaries are quite distinct from progressing ‘Egos.’ (3) This embraces the Nature spirits (or cosmic agents of Nature), known as Elementals proper. And here I would point out to Mr. Blythe that no one who really grasped the teaching of occult science and philosophy would for one moment associate the ‘dissolution’ of Elementals with ‘complete annihilation.’ He does not appear to distinguish between their so-called death and extinction. As I have previously pointed out, death is purely transition, for there can be no death of anything which has life; although the outward illusion of form through which the spirit manifests may be transformed or modified.

I could multiply my corroborative references indefinitely in regard to Elementaries in the sense in which I used it, did space permit me to do so; but anyway, on the evidence of some of the most highly recognised occult authorities, I have fully justified my attitude that Elementaries are the astral counterpart of disembodied human beings; although by their evil lives, or suicide, they are imprisoned upon the lowest levels of the astral plane.

These entities I distinguish clearly in my lecture from the progressing ‘Egos’ of men and women; but when Mr. Blythe asserts that I ‘made a mistake’ because I state that Elementaries are associated with the spirits of evil human beings who have lived upon the earth, I repudiate the error absolutely as judged by the bulk of occult authorities on the subject!

I realise increasingly that in psychic investigation and occult philosophy a little knowledge is a dangerous thing for the superficial neophyte who fondly imagines he is a competent critic, and blunders blindly into print to expose the alleged inaccuracies of those who arduously study their various subjects before they put pen to paper.

“The Limes,”

Ashchurch-terrace,
Shepherd’s Bush, W.

EFFIE BATHE.

MR. GRANT—THE SLATE WRITER.

Several reports have appeared lately in your and other papers testifying to, apparently, marvellous results in direct slate writing, obtained through the mediumship of Mr. Grant. On reading over these reports I observe that not one of the writers applied the simple test that I did at the sitting which I had with this medium. The test was this : At the beginning of the séance I carefully marked (*unobserved by the medium*) the six slates that were handed to me to examine. At the end of the séance I found that five of the slates had my mark, but that the one upon which was the alleged spirit-writing had *not* my mark. The conclusion was evident—that what I had witnessed was a conjuring trick. Moreover, I saw how the whole thing was done. I do not hold that we should approach a medium in a suspicious frame of mind, but I do hold that we should take precautions against trickery being practised when we are endeavouring to get into communication with our departed friends.

OBSERVER.

INSTITUTE OF PALMISTRY.—A correspondent writes : ‘In reference to Mr. Stuart’s suggestion concerning an Institute of Palmistry, it may interest him and others to know that such a school does already exist, and has existed for a number of years, and I believe there has never been any trouble or a prosecution against any of its many professors of the science. There is a preliminary examination to be gone through, and later on a very rigid *personal* examination as to the principles and exposition of the science, and I can assure your correspondent that when a fellowship degree is obtained, the fortunate possessor is, to use the president’s own words, “good enough for anything.” The president-founder is Mrs. Katherine St. Hill, 4, Park-row, Albert Gate, S.W., who has for more than sixteen years laboured in the cause of palmistry, rescuing it out of the mire and obloquy in which it was embedded, and placing it on the level of a science. Casts and impressions of celebrated hands are always being taken, and are kept for the exclusive use of the members of the Chirological Society.’

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, DECEMBER 20th., 1902.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE EMERGING GOD.

The return of the great Christian festival of Advent reminds us, and was intended to remind us, of the innermost doctrine of the Christian religion,—the revelation or manifestation of God in and through Jesus Christ. That brief but vital statement of the case is utterly uncontroversial, and Christians of every grade or kind would assent to it. It is when we come to definitions, distinctions, and picturings, that partings begin: and yet it is precisely these definitions, distinctions, and picturings that are unnecessary and, in the highest degree, superfluous: and, unless we misread the signs of the times, the bright spirits in all the churches are beginning to see that. Nine-tenths of the divisions that have tormented Christendom have turned upon words with very little meaning behind them, or earthly picturings that bore no possible resemblance to the heavenly original. What is now wanted above all things is a purely spiritual and unifying idealising of God.

It is here that Spiritualists have a distinct vocation, and it will be pitiable indeed if they miss it. The first thing the true Spiritualist says about God is 'God is Spirit': the second is, 'God is Light': the third and last is, 'God is Love.' That is the whole of the creed of Spiritualism. If more is added, that which is added is either superfluous, or one must go outside of Spiritualism to find it. And, truly, in this we keep very close to Jesus Christ himself. It is surprising how little there was in his teaching about God that went beyond the obvious significance of 'God is Spirit,' 'God is Light,' 'God is Love': and it might surprise many seasoned divines even, if they could and would lock up their long creeds and commentaries one of these winter evenings, and slowly read the Gospels through, and mark what they really say.

The cardinal mistake, and the very natural mistake, we have made is that we have over personified and over humanised God. We have defined Him with human limitations, measured Him with human quantities, and agitated Him with human tempers. That has been all wrong: or, if ever necessary at the earlier stages, it is all wrong now: and the question for us, as Spiritualists, is whether we are now at last prepared to abide by that supreme saying, 'God is Spirit, and they that worship Him must worship Him in spirit and in truth.' Of God in Himself we know nothing: of God in Himself we ought not to

expect to know anything. It is not possible for the great to understand astronomy and the chemistry of the sun, though it may be called into being by its effulgence, and dance out its brief life in its rays. All we can know of God is knowable by way of His manifestations; and Christendom is not far wrong in its splendid selection of Jesus Christ as the highest manifestation of God.

'Highest,' yes: but 'only,' no. There is a stupendous truth in what is called The Incarnation; but it is our business to universalise that which has been made particular, and to claim for Humanity what has been appropriated for one of its noblest sons. God did emerge in that 'well-beloved son,' but He is always emerging. He emerged when the first ray of light broke from the heavens through the enveloping mist-storms of earth. He emerged when the first throb of life in the slime whispered of the eloquence, the beauty, the music, and the science of generations millions of years ahead. He emerged with the first green leaf, the first blossom, the first rough fruiting of the savage tree.

In a very deep sense, there is a Christ in everything, because there is a divinity, a divine emerging, in everything. For, what is divinity? Is it not the presence of a divine power, purpose and life? And, not only of man but of every vibrating thing it might be said, 'There's a divinity doth shape our ends, rough hew them how we will.' But that 'divinity' does not 'shape' from without like a mechanic, but rather from within like an immanent God. That is the secret of what we call 'Evolution'; but the Spiritualist puts God who is Spirit behind the Law which is only a mode of manifestation of the God. Hence Evolution is, to the Spiritualist, the great creative and redeeming process of One who is Spirit, Light and Love, and who is ever emerging in the things and creatures that answer to His call. Therefore, there is no real discord, and there is no fear of failure. It is all only a question of stage, degree and time.

Let me go where'er I will,
I hear a sky-born music still.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway, something sings.

And that something which alway sings is the herald of the emerging God. Hence there is nothing in all the Universe that is without hope and promise. 'Born in sin and shapen in iniquity,' said the ancient Hebrew. 'Born in hope though shapen in sorrow,' says the modern Spiritualist. 'Lost for ever,' said the mediæval Christian. 'Working out his own salvation,' says the brighter Christian of to-day. 'God and Satan are striving for the mastery,' cried the fear-laden teachers of the past. 'Good and evil are the dual forces, educators and evolvers of Man,' say the happy children of a brighter day.

So we return to the broad universalism of the proposition with which we started,—the revelation or manifestation of God in and through Jesus Christ. By all means: but we must not end there: that would be the belittling of God and the stultification of Jesus Christ. That glorious being, that transcendent religious genius, was a splendid part of the world's progressive life. He was an emerging of God on a very exalted plane, but to isolate him, to separate him from the general life, to make him a wonder thrust in from without, having no vital connection with the evolution of the whole, would be to really lose him. The nearer he comes to us and the more definitely he is seen to be one with us, the more truly is he God's best gift to Man.

SOME INTERESTING SEANCES WITH MR. CECIL HUSK.

BY MADAME D'ESPÉRANCE.

The séances which I am about to describe and which were held in July last, were arranged by letter, simply asking if Mr. Husk would be at liberty at such or such a time, and disposed to give a private séance to two persons, and mentioning the name of a mutual friend as a guarantee of good faith.

Mr. Husk had probably heard my name before, but personally we were unacquainted. My friend, a German lady, was for the first time in England, and had, until then, neither acquaintances nor correspondents in the country. She was, therefore, entirely unknown to the medium, and on our first visit was introduced simply as 'my friend.'

The séance began between five and six o'clock in the afternoon at the residence of Mr. Husk. The séance-room, a small square apartment, contained very little in the way of furniture except a large round table, some chairs, a musical box, a small stringed instrument called 'Fairy bells,' a speaking tube—which I do not think was used while we were present—and a luminous slate. The window was blocked so that no light was admitted. Two candles burned on the table, and these were extinguished when we had taken our seats, so that the room was then absolutely dark.

I was seated at Mr. Husk's left, and he joined hands with my right, nor did he once remove his until the candles were relighted at the end of the séance. My friend sat at my left, opposite to Mr. Husk. Mrs. Husk sat on her left. We all joined hands, resting them on the table, which, however, being large, made it necessary for us to stretch our arms rather uncomfortably, and my friend and I afterwards loosed our hands.

After the candles had been extinguished we sat quietly chatting about our journey, the postponed Coronation, the weather, and similar topics, till we were startled by hearing a strange voice remarking that we had talked enough, and that it was time the medium should be quiet.

'Mary' was told to 'sing.' Mrs. Husk, who, we then learned, was Mary, commenced to sing an opening hymn, and Mr. Husk joined in, but afterwards became silent.

Small sparkling lights began to flit about before our eyes and in different parts of the room. Then a small glittering cross was held over each of us in turn, and 'Benedicite' was heard spoken in the slightly tremulous and feeble tones of an aged man; then '(Gloria! Gloria! in Excelsis Deo!')

'It is Cardinal ---' whispered Mrs. Husk to us.

A moment's silence followed, which was broken by the strong deep voice of 'John King' bidding us 'welcome,' greeting me by name, and requesting that my friend should be introduced. This was done, and it was then that her name was first mentioned.

'John King' continued speaking with us in a polite and friendly manner for a few minutes, interrupted now and again by other voices, the owners of which were seemingly engaged in trying to extract music from the musical-box, which was evidently very much out of order, their remarks on the quality of the 'orchestra' being irresistibly funny. They shuffled the box about on the table, carried it round the room, playing as it went, then above our heads, bumping it against the walls behind us, finally depositing it on the floor, where, during the rest of the sitting, they busied themselves in manipulating the winding apparatus, and making humorous or sarcastic allusions to the 'music' it produced. This, however, did not interfere with, or prevent, the manifesting of other spirits, who frequently showed themselves by the light of the luminous slate, and spoke to us. One of the first of these spoke to us in French. Mrs. Husk told us who he was, and we could easily recognise his features from their resemblance to portraits we had seen of him. We replied to his salutation, but remarked that we had 'not the pleasure of his acquaintance.' Not very polite on our part, and perhaps he felt it so, for he never came again during any of the following séances, though Mrs. Husk informed us that he was a frequent visitor. We were

wishing very much for a greeting from personal friends, and could not feel so great an interest in strangers.

These séances were of a somewhat cosmopolitan character, for we counted later that nine different languages had been spoken by as many visitants. Some of these languages we understood, others were unknown to us.

Once I was startled by hearing a voice speaking close to my ear in *Swedish*. 'Who is it? Who is it?' I asked. Then a light flashed before my eyes and I saw the face of a young, fair man outlined against the luminous slate. It was gone in an instant, leaving me perplexed, for though the features seemed thoroughly familiar, I felt for the moment too bewildered to recall their owner's name, and I repeated my question, 'Who is it?' whereupon the voice at my ear said, again in *Swedish*, 'Do you not know me? I never thought you would so soon have forgotten me.' Then I remembered and exclaimed, 'It is Oscar Ohlsén.' 'Yes,' replied the voice, 'it is I.'

I wanted to defend myself from the imputation of forgetfulness, and to express my pleasure at meeting him, but the surprise and unexpectedness of the apparition, and the sound of a language I had not heard for over a year drove all words from my mind, and I could only stammer out, 'Please show me your face again.'

Again the luminous slate was lifted, and a face was seen by its light, a face I recognised instantly—not the fair boyish face of Oscar Ohlsén, but an older, darker one, with black hair, dark eyes, and black moustache. I pressed my friend's hand and whispered 'Look!' She is shortsighted, but I knew that she could not fail to recognise the face if she was only near enough to it. In this I was not mistaken; she began at once to speak to the spirit in *German*, and he replied in whispers to her eager greeting. Her joy and delight in this meeting were apparent from the tone of her voice.

'John King' showed his face. Twenty-five years ago I saw it for the first time at a séance with Mr. Williams. Time has wrought no change in his features, though to us mortals it has not been so kind.

Other spirit faces were seen, male and female, old and young, and many voices were heard speaking in different languages, but we made no notes at the time and it is not easy to remember the order in which they appeared or were heard. Those manifestations, however, which affected us personally are unforgettable, even in their smallest details.

The little instrument, the 'fairy bells,' was lifted from the table and floated round the room, played upon by a master hand as it went. We heard it against the ceiling of the room, and then it sounded as though it was being played in the room above; then it returned and again was floated over our heads. The music was very sweet, and the effect rather weird, as the sounds came and went so strangely.

Towards the end of the séance, we were delighted by the sound of two voices chanting a litany—the one a deep baritone, the other a high clear tenor. The sound filled the room, and one could well have imagined one's-self in a church. The words of the chant were strange to us. Mr. Husk told us that the singers were two Greek priests. It was a beautiful finish to a wonderful séance.

The next and following séances were in many respects similar to the first, the only outward difference being that my friend and I changed places, she sitting beside Mr. Husk, holding his hand, while I occupied the seat opposite to him.

'Cardinal ----' was, as before, always the first to greet us with 'Benedicite.' 'John King' came at intervals to direct or control. 'Joey,' 'Ebenezer,' and others attended to the musical box, and were very friendly towards us. 'Joey' told us something of his earth life, and informed us that his portrait was hanging in the New Portrait Gallery. We promised to go and see it, which we did, and purchased a couple of photographs of the portrait, one of which we brought to the next séance. 'Joey' seemed much gratified at the little attention, and offered to materialise himself so that we might judge as to the likeness. This he afterwards did and we found the likeness unmistakable. We remarked that it was excellent, even to the fashion of his cravat, to which he rejoined with great complacency that he thought it good himself, and was 'glad that we had noticed his necktie.'

Once we were somewhat horrified to hear an almost

agonised cry and 'Oh, Madre di Dios! Madre di Dios!' from some unseen lips. It gave us an eerie sensation such as none of the other voices had done. 'John King' had been speaking with us, but broke off his conversation to reply to the stranger. A conversation ensued between them which lasted some few minutes, while we listened wonderingly, not understanding a word. 'Adios! Adios!' said at last the voice of 'John King,' and the stranger evidently took his departure, for we heard no more of him.

'John King,' turning to us again, explained that the stranger was a Cuban who had died of starvation in Cuba, during the war between America and Spain, and that when he again took on the earth conditions he experienced the terrible pangs of the hunger he had suffered during that frightful time. We asked if there was no help for him—if he must always suffer so. 'John King' replied that it was only under circumstances like the present that he suffered, and that only for a time, and when he had learned more of his own powers the suffering could be avoided. In the meantime he—'John King'—had helped him and he had gone out of the sphere of pain.

To my friend these séances were a revelation. Here she met face to face with a dearly-beloved friend who spoke loving words and greetings to her in their own language, and who took from her hand a flower which she had brought, and which disappeared with him.

On the anniversary of an event known only to themselves and to me, he, according to an old custom of his, gave her a flower, calling her by a name which only he could use, or had the right to use. He caressed her fondly, uttering words which showed how well he remembered the day which, unknown to others, she was celebrating in her heart as one of the red-letter days of her life and his.

These manifestations, wonderful as they were to us, who understood and appreciated the intimate knowledge displayed as to our private affairs, cannot have the same significance to others; but some of the incidents are not necessarily private, and are, moreover, so excellent as proofs of spirit identity and evidence of the truth and reality of spirit return, that some pains have been taken to verify them before writing this account.

'Oscar Ohlsén' came a second time, when I recognised him instantly. He addressed me in his own language before I spoke to him. Swedish is not, I believe, a language commonly understood or practised outside the country itself, therefore the utterances of 'Oscar Ohlsén,' in pure Swedish, were even if they conveyed no other proof of identity, rather surprising, coming as they did out of the darkness of a séance-room in London. But when I mentioned to him that I intended shortly to visit Sweden, he instantly repeated, in Swedish, a proposal or invitation that had at one time been almost a formula with him: 'Shall we not go and walk in the Botanical Gardens?' It was such a familiar speech that it was difficult to realise that the speaker was no more in the flesh.

A few of us had formed a sort of club or society for the purpose of learning and using 'Esperanto.' Oscar Ohlsén was quick at learning, while I, having many other occupations, was slow and much behind the others. Oscar kindly offered to help me, and during the summer of 1895 he would call on me, when he left his office, to read with me for an hour. The weather was very hot, the house close and warm. The gardens were near at hand. After five minutes he would invariably say, 'Shall we not go and walk in the Botanical Gardens?' Consequently, most of our work was done in the gardens in the summer evenings, and there we usually found one or two others of the little club.

Such a proposition from any other spirit would have been meaningless and inconsequent. From Oscar Ohlsén it was the best test he could have given. His love for those gardens, which he visited daily, used to be a joke among his companions. Since he passed away five years ago, I have not been in those gardens half a dozen times.

Another incident is, perhaps, to an outsider even better and more conclusive as a proof, as it excludes all possibility of thought reading or thought transference. It was, I believe, at the last of the four séances, July 29th, that 'John King' or 'Joey' announced that a spirit giving his name as

'Fisher' claimed my acquaintance and recognition. I

replied that I did not remember any friend of that name, and asked for further particulars.

'He is Swedish,' said John, 'and says he has helped you in your work for Spiritualism—something for the Press.'

I replied that so far as I could remember I had never known anyone of that name, and added, 'Fisher is not a Swedish name, anyway.'

'It is spelt with "sch," F-i-s-c-h-e-r, not "Fisher," English fashion,' said the spirit. The baptismal name was also given, but it escaped my memory later.

I had no interest in encouraging this friend, I did not know him, and time was passing. This was our last séance before leaving England, and I was most anxious that another and dearer friend might give me a sign from the beyond.

Some few weeks later, while in Sweden, I received a request from a newspaper editor that I should contribute an article or two of a similar character to those he had had from me in the years 1890-92. This request caused me to look up the articles referred to. I had in reality very little to do with the publication of them. Mr. Matthews Fidler had always attended to such things on my behalf, and I was always glad enough to be relieved of such work, and seldom troubled myself about it. The articles, I found, were communications from one of my spirit friends, 'Humner Stafford,' which had been translated into Swedish by a Mr. Theodor Fischer, of Frötuna, Sweden.

This discovery naturally recalled the incident at Mr. Husk's séance, and I then remembered that years ago Mr. Fidler used to speak of his friend 'Fischer,' who took so great an interest in my work. I also remembered that I had met Mr. Fischer once and spoken with him for a little while. Further than this there was no personal acquaintance between us, though in looking through the correspondence relating to the translations, I found many friendly allusions and remarks from him respecting myself. For about ten years, however, there had been no correspondence, and I do not remember hearing his name mentioned. In any case he had been Mr. Fidler's friend rather than mine, so that it was not strange that I did not recognise his name after so many years.

One of the clerks of the late Mr. Fidler, to whom I related the incident of the séance, undertook to find out if Mr. Fischer was still living. A letter was written to the postmaster of the district asking the whereabouts of the Mr. Fischer who ten years ago lived at Frötuna. The postmaster very civilly replied that the old lady was still living on the Frötuna domain; that the two sons C. and O. were married and lived in places of their own, while the eldest son Theodor, who succeeded his father on the estate of Frötuna some ten years back, had died at Carlsbad, in Germany, a year and a half ago.

The evidence now seemed fairly complete; still we knew that the Christian name had been given at the séance, although neither my friend nor I could recall it. I thereupon wrote to Mrs. Husk telling her of our difficulty and asking if she could remember the name that was given, and if not if she would kindly ask 'John King' or 'Joey' to try to get it for us. On the 20th inst. (November), I received Mrs. Husk's reply. She wrote: 'I put the question to "John King," and he says the name was Theodor Fischer.'

These are facts which speak for themselves, and need no comment on my part. I am only glad that I have been able to ascertain the particulars which go to verify them; not always, by the way, so easy a task as in this case, though no doubt if inquirers would have the patience and take the trouble, much evidence could be gathered to silence the charges which sceptics bring against us.

It is also a pleasure to me to be able to give my testimony to the wonderful powers of Mr. Husk, and to thank him and his spirit helpers, on behalf of my friend and myself, for the great pleasure we both had and still have in the recollection of the four evenings we spent in their society.

HYPNOTISM. — A practical concise little handbook has been written by 'O. Hashnu Hara' entitled 'Practical Hypnotism.' The various 'schools' and their methods of practice are clearly summarised, and much helpful advice is offered for the guidance of the student-reader. This useful manual should be of service in counteracting the extravagant and misleading statements in sensational advertisements with which the country is being flooded.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

THE WRITTEN MESSAGES.

On the evening of November 18th, as requested, the medium sat for automatic writing, and the control (Dr. S.), about 10.30 p.m., used her hand to write me a long and interesting message extending to six pages of a notebook. He explained as the reasons for his so seldom coming to, and controlling, the medium of late that (1) her state of health necessitated the 'nursing' of her powers, and only allowed of the very rare exercise of her gift of automatic writing; and (2) that owing to the recent transition of our lamented relative, who was really his patient for years, his services as her medical adviser were now no longer necessary. But he promised to write me at any time I found it needful to invoke his aid. Again, he informed me particularly and satisfactorily of the condition of our lost one in the other spheres, and spoke of the very painful and protracted illness which preceded her transition; at the same time assuring me that he hoped to assist her at the close of his letter, to pen me a short epistle, and which promise he duly fulfilled, as I shall afterwards relate. He then adverted to a statement made by Dr. Oscar Hansen, of Copenhagen, in 'LIGHT' of August 30th last (p. 432), that the prescription given to me by him (Dr. S.) for spinal trouble, 'arn. ham. rhus,' was a compound of three different homœopathic medicines, viz., arnica, hamamelis, and rhus toxicodendron. The reply of Dr. S. to this is not so satisfactory and clear as I would like, but I think he means that Dr. Hansen is right when he (Dr. S.) says, 'I prescribed "arn. ham. rhus.," so this will meet the eye of the inquirer in "LIGHT" lately. It was a mild remedy. I could not prescribe more, as I knew her body was nearly done.' The statement by Dr. S. as to the condition of the sufferer was quite accurate, as at the time it was given she was worn out by long suffering and a complication of earthly diseases, and the rhus toxicodendron, one of the three specifics referred to, was the last lotion our departed relative used down to the day on which she passed over. I cannot refrain from here adverting to the fact that a Copenhagen doctor has been able successfully to explain a prescription which baffled an experienced medico in large practice in this country, and who was well acquainted with homœopathic medicines, as it also did the manager of one of the largest of our homœopathic drug establishments; but there it is, and the result was that in the end, the matter being urgent, and no further explanation being available at the moment, by instruction of Dr. S. I had to fall back on the rhus toxicodendron as the best known of these three spinal remedies.

On the conclusion of the automatically-written letter of Dr. S., the medium was controlled by our departed relative, who wrote me a short but *complete* message. The earthly caligraphy was endeavoured to be reproduced, and with success in several words; while the whole appearance of the message, as written, convinced me that there was a determined attempt to give me throughout the earthly script; and the signature so familiar to me in her days of health, when she was from home and wrote to me, was now strikingly reproduced. It is right, however, to state that for the past three years, by reason of bodily and mental infirmity, she was unable to write me anything on the very few occasions when I was from home; but the handwriting, when well, was strongly characteristic, and here on the present occasion there was a marvellous attempt at reproduction on the first occasion of controlling the hand of the medium. The message described in short but graphic terms her present freedom from suffering—'she was all right now.' She gave me a brief but graphic statement as to her sensations when the last seizure came on, particularly her entire loss of sight for hours before transition; and which was in accordance with the local medico's statement to me after the catastrophe. She also referred to the fact that since passing on she had paid six visits to the clairvoyante, which was quite accurate. The message further said that her power was weak or she would have written more. On every consideration, therefore, I am completely

satisfied that the written message is that of the departed one 'herself,' as I knew her for so many years in earth-life. My next step will therefore be to call in the aid of a trance medium who lives near to our home, and to endeavour through his mediumship to open up communication, with a view to her controlling his vocal organs in trance, and giving me further information I desire to obtain regarding the sphere in which she has so recently entered; and should any success attend my efforts these will be duly detailed in the columns of 'LIGHT.'

(Conclusion.)

'SERMONS OF LIFE AND LOVE.*'

There is, we confess, a strong feeling of aversion in many minds from anything in the nature of a sermon, but there are sermons *and* sermons, and the seven beautiful homilies which the Rev. J. Page Hopps has gathered together and issued in a dainty volume, with the attractive title 'Sermons of Life and Love,' are well-calculated to overcome that feeling and to afford the reader both pleasure and profit. The character of the discourses may be gathered from their titles: 'Lovest Thou Me?' 'As Lights in the World'; 'Beauty'; 'Business'; 'The Cleansing of the Way'; 'Waiting for God'; and 'Easter Morning.'

The keynote of the Gospel which Mr. Hopps proclaims is sounded at the outset—'Love is life. Hatred is death. . . "Lovest thou Me?" is the question which determines every stage of evolution. From beast to man, and from the beast-man to the angel-man—all is a question of Love!'

Religion, as it is depicted in these pages, is a very real and practical thing; it has to do with 'homely bread and fresh air for the soul as well as the body':—

'It is an affair for all days, all scenes, all duties, all men. If it is anything it is everything. . . It is all comprehended in this—that we are to have an honest individuality. We are not only to act honestly, but to be honest. . . Love the very sensation that you have nothing to conceal! . . . Simplicity, reality, truth, are the very life of the Christ-spirit.'

Not in vain attempts to adjust his behaviour to his needs, or to make his appearance square with his professions, or to conform to the claims of the world, will it be possible for a man to live up to his ideal and be loyal to his aspirations and his faith, but, 'in the quiet formation of spiritual character, in the establishment of inward unity, in the growth of a manhood or womanhood, which will instinctively perceive and side with the right, the beautiful, and the true.' This, Mr. Hopps regards as 'the very essence of real religion.'

In considering 'Beauty' the fact is emphasised that we do not all see the same world; that we only see what we have the power to see, and that, as Wordsworth wisely says:—

'Minds that have nothing to confer,
Find little to perceive.'

As, therefore, it is impossible for anyone to receive beauty of thought and feeling who has none to give, 'the true work of the teacher, artist, poet, musician, preacher, is to awaken beauty in men's souls, to teach them to believe in beauty and to desire to be beautiful,' and since 'Beauty is relative to the soul . . . the soul that is most perfectly developed becomes most spiritual in its conceptions of Beauty, and finds its truest satisfactions where the gross and earthly see nothing either to reverence or enjoy.'

When dealing with the text 'Not slothful in business, fervent in spirit, serving the Lord,' Mr. Hopps speaks out in no uncertain manner, and the whole discourse will commend itself to business men for its sensible and judicial tone, and its practical and spiritually helpful suggestions. The conclusion arrived at is that:—

'As this world is God's world, all things done in it, if well done, are done for Him; therefore you serve God when you make anything richer or better, when you add to the world's wealth, or to the sources of the world's enjoyments, or when you develop these for better use.'

* 'Seven Sermons of Life and Love, by J. PAGE HOPPS; pleasantly bound as a gift-book, in blue and gold.' Price 2s., post free, 2s. 2d., from 'LIGHT' Office, 110, St. Martin's-lane, W.C., or from the Author 27, Pembroke-crescent, Hove, Brighton.

In the sermons entitled 'The Cleansing of the Way' and 'Waiting for God,' Mr. Hopps displays deep feeling and rare insight as he develops his argument and endeavours to show how 'God waits to be gracious,' and he affirms his belief that somehow, somewhere, and sometime 'the graciousness will appear,' and we shall all realise that 'all things work together for good.'

The closing sermon, which deals with the claim that Jesus 'brought Life and Immortality to light,' will probably prove the most interesting to Spiritualists, and also to those who sit and mourn in the Valley of the Shadow of Death. Mr. Hopps says: 'I do not find it difficult to believe that the living Jesus, the real Jesus, the Jesus of the bright, immortal spirit world was able to show Himself to His disciples' (although he does not believe in the resurrection of the old earth body); 'certainly they thought they had seen Him, and only this can account for the astounding change in their behaviour'; and he concludes that the message of Easter bids us look forward to see a conquering humanity, triumphant over the grave—the great, sweet, loving souls of the past not lost to us—and the victorious throng, swelling with new pilgrims hour by hour, leaving their chains behind and rising to their true and native home!

Both in exterior appearance and workmanship, and in the spiritually inspiring character of its contents, this volume is a very suitable one for a 'gift-book' at this time of the year.

EMOTION AND SYMBOL.

On reading over my paper, as printed in your issue of December 6th, I am amused to find that I have, unintentionally, been guilty of what your leading article on 'Jeanne D'Arc' calls 'obscurantism.' My object was not at all to suggest the formation of an ecclesiastical tribunal for the separation of 'authorised' from 'unauthorised' mediumship, to be presided over by some 'expert' gentleman in red, such as Cardinal Vaughan; I rather desired to show that in mediæval times the Church, through her beautiful, mystical symbolism, offered to faithful and humble souls a refuge from theory and from ecclesiastical and political warfare, leading them directly to the very sources of Life in those deepest and purest emotions of Trust, of Hope, and of Charity which, as Mr. Carpenter so well points out, become, like all other emotions, first images in the mind, then 'external' facts in the world.

The process is a double one:—First from spirit to matter; then again back from matter to spirit; from the emotion to the symbol, from the symbol back to the emotion. The modern world, with the exception of certain sections of the Catholic Church, and of enthusiastic religious bodies like the Wesleyans and the Salvation Army, undervalues or neglects these profound emotions, and substitutes for them brainy moral precepts; still more does it undervalue and despise the ancient traditional symbolism in which these emotions have been embodied, the sacred legends, and imagery, and ritual of Christendom, and substitutes for them physiological demonstrations or logical arguments: but after all, and before all, it is profoundly true that 'with the Heart man believeth unto righteousness,' and through symbolism alone does the Heart of all the ages speak to us.

When this profound truth is fully realised, in the all-inclusive Catholic Church of the future, we may some day again be able to deal more happily with physical facts, like the murderous factory system—or with psychic facts like clairvoyance—than we do at present. And, though our clearest vision be still only purblind, it will at least not be distorted by 'democratic prejudice' into caricature of a great and good woman because she happened, during her mortal life, to have been the Queen of England.

Many of your readers will, I am sure, join me in thanking Mr. Venning for his steady protest against the symbolic result of this rather mean form of transatlantic emotion, which it takes no counteracting seership to prove untrue.

I have only to add that the Shrine of St. Elizabeth was at Marburg, in Hesse, where many 'miraculous' cures of disease are recorded.

Turnalt, Argyll.

J. A. CAMPBELL.

A MATCH FOR MARCONI.

The wonderful faculty which natives in the Continent of Africa, especially those in South Africa, have for the transmission of news is one of the great problems of the day. Time after time during the recent campaigning has the fact been proved that news of battles and engagements has been transmitted many miles, sometimes hundreds of miles, in a few minutes by the natives without any visible means or any articulate sounds. The general facts of many an engagement in the Cape, Orange River, and even Transvaal Colonies were known at Cape Town through the natives, long before the official news had come over the wires; and the Basutos on more than one occasion were able to inform the English residents of events which had happened over the border many miles distant within a few minutes of the actual occurrences. One of the most marvellous examples of this power of transmission is, perhaps, that of the spread of the news of the British defeats in Natal among the native populations in the Nile Valley, which created a situation of unrest in the latter days of 1899, and which looked at one time very like the herald of a general rising among the natives. It is even said that reports of the defeat of English arms were in circulation in Khartoum, through the natives, before the official announcements had gone through. Whether that be so or not, it is quite certain that, despite the most elaborate precautions taken with the object of preventing the circulation of the evil tidings, the general facts were known among the natives, and had a certain effect in exciting them. People at home are, perhaps, inclined to scoff at the suggestion of a power unknown to civilisation, and exceeding in its wonderful results the Marconi invention, just as they 'pooh-pooh' the almost miraculous power of the Katir 'doctors,' but those who are acquainted with the country and the natives affirm the absolute truth of the statements which in this country appear so impossible.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Man—Here and Hereafter.

SIR,—In reference to Mr. Llewellyn's remarks upon Mrs. Ellie Bathe's paper on this subject, may I point out that the communication given by 'Imperator' to Mr. Stainton Moses (and recorded by him in Section 31 of 'Spirit Teachings'), seems to corroborate to a great extent Mrs. Bathe's statement as to the terrible consequences entailed by suicide!—Yours, &c.

Didsbury.

A. W. ORR.

Mediumship and the 'Sacramental Life.'

SIR,—In view of the recent correspondence relative to the above question, permit me to say that mediumship and the 'sacramental life,' even of the Anglican Church, are not incompatible. Many fine mediums there are, no doubt, who devoutly live the sacramental life of both the true Catholic Church and the Anglican; but they are *unconscious* mediums, and therefore can never be 'professional' ones. The lives of the saints are simply records of wonderful psychic powers, frequently misdirected. I need only instance St. Theresa, St. Ignatius Loyola, St. Alphonsus Liguori, and others, to prove this. Up to the time my own psychic powers were suddenly unfolded, I was living the 'devout sacramental life,' not of the Anglican, but of the One, Holy, Catholic and Apostolic Roman Church, and would continue to do so still were I not wiser. I still love and revere it; but I have reached, by a more direct route, the goal for which alone the 'sacramental life' is lived, *i.e.*, the Kingdom of God, which is *within*. For such as desire to reach this goal, the real Catholic Church offers great facilities, up to a certain point. In the true Catholic Church, the contemplative life—the *inner* life—is directly inculcated and encouraged, though the analysis and examination of its results is distinctly condemned. In the Anglican Church, the contemplative life is unknown. A mere department of the State, what knows she of spirituality? When every Christian was an initiated mystic it was a living force. That such was originally the case, I consider proved; and the study of 'Buddhism in Christianity' (by Lillie) will make this clear to others, as will also the perusal of the 'Teachings of the Twelve

Apostles'—an 'apocryphal' scripture which I have had occasion to quote in a recent issue of your journal. I trust I shall not be accused of belittling or decrying the Anglican Church, or any 'church,' for, as Buddha said, 'All roads lead to me.' There is nothing so unprofitable as theological controversy, and I should not have ventured upon so profitless a theme but for the pretensions of a querent, who, if he had possessed a scholar's acquaintance with his subject, would have known that by the conscious exercise of any occult gift, a Catholic is *ipso facto excommunicate*, and therefore *could not*, even if so minded, live the 'sacramental life of the Church.'

Blackpool.

BIANCA UNORNA.

Palmistry.

SIR,—Having studied palmistry for sixteen years although not professionally until the last few months, I have read the discussion on this science through your columns with great interest. The correspondence seems to have ceased, but if you can spare me space, I wish to offer a few remarks fully endorsing what Mlle. Mancy brings forward. Much can be read of past, present, and future by those who possess the gift to interpret this map of life traced on the hand, undoubtedly the servant and the reflex of the brain, showing why *Will* power, being a mental quality and reflecting this attribute of the brain, should be located by the thumb in direct connection with the centre of the brain, as the solar plexus is the largest nerve centre in the body.

With regard to future events and scepticism in predicting them, from the experience and accuracy which I have obtained from psychic hands, both in England, and more especially in the States and Mexico, it seems to me that the recent experiments of many scientists are fully explained by the *dual* mind existing and operating; and the subjective or spiritual consciousness marks the events that have not yet taken place; as is well expressed in the words of Benham:—

'It is the accuracy of lines in outlining future events which has been difficult to explain. Recent experiments by scientists have demonstrated that the human being is possessed of a double consciousness or mind. One part operates in our material existence and makes us conscious only of those things which we can see or handle, and the other part operates on the plane of our spiritual existence, and gives us *spiritual* consciousness of things which we cannot see, touch, nor fully explain. This second mind rarely manifests itself in an objective way, and this is why it was not sooner discovered. The first or worldly mind has limitations. It is conscious only of things that have happened, or are happening before our very eyes. This side of our consciousness cannot pierce the veil of the future or rise above our material existence; it only knows the things of to-day. Our inner consciousness or spiritual mind has no such limitations as has the objective. It knows *not only* what has happened, but what *will* happen. It is not confined within the prison of our earthly body, but it can rise above earth and peer into the future. If it be true that mind produces, controls, or alters the lines in the hand, these lines must be subject *not only* to the influence of the worldly or objective consciousness or mind, but also of the subjective or spiritual. If one consciousness has dominion of the past and present, and the other of the future, manifestly our past, present, and future are in the possession of the two minds, and through their influence this past, present, and future is stamped upon us by means of the lines in the hand which we know reflect the mind.'

It has been proven that in cases of paresis or softening of the brain the lines fade and vanish, although in paralysis, where the mind remains keen, motion of the body may be lost or impeded by paralysis, but the mind may still be bright and in operation, and the lines will be retained.

M. J. ROSE.

102, New Bond-street, W.

A Healing Medium.

SIR,—I should be grateful if you could spare me space to recount a few personal experiences in regard to the magnetic powers of Mrs. Hamilton, who, I see, has now removed to London, where she will, I hope, find a more extended field of usefulness. I had been for a long time subject to severe nervous headaches when I first met Mrs. Hamilton in Glasgow, and she seemed to me then possessed of a marvellous fund of health, strength, and quiet nerve power. I did not, however, at the time think of trying to avail myself of her healing gifts. While sitting at our home circle one evening, and suffering severe nervous pain, my daughter, who is 'on the other side,' gave me the following message through the table: 'Mother, go and see Mrs. Hamilton and ask her to magnetise you; she will be able to help you.' It was nevertheless quite by chance that I next met Mrs. Hamilton at a friend's house in Glasgow. I had left home quite

regardless of ominous indications of a return of my old enemy, and was strongly tempted to go back again. As it happened, however, I found myself seated next to Mrs. Hamilton, and strange to say, gradually felt my pain abating; in a few hours it had ceased altogether. On mentioning to her the message from my departed daughter, Mrs. Hamilton at once kindly offered to give me a course of magnetic treatment. From this treatment by Mrs. Hamilton I received the very greatest benefit, and for a long time have been almost free from a return of the pain.

In this connection I may relate a curious and interesting incident, showing the possibility of confirming such experiences by clairvoyance. I was at a meeting in Glasgow at which Mrs. Place, of Leicester, the well-known clairvoyante, was present. Turning suddenly to me, Mrs. Place said, 'I see a strong current of light passing between you and that lady' (indicating Mrs. Hamilton, who was present). 'It is a magnetic current,' she continued, 'and I see that you are the receiver.' Now Mrs. Place was an entire stranger to both Mrs. Hamilton and myself.

I may add, too, that my eldest daughter has experienced very great benefit from Mrs. Hamilton's healing powers. She had been for several years studying music in Germany, and came home last summer suffering from nervous strain.

I am glad to have an opportunity of testifying to the wonderful gift of healing possessed by Mrs. Hamilton, and I am convinced that in her new sphere of labour she will have the warmest wishes of all her friends in Scotland.

ANNA FERGUSON.

The Encyclopædias and the Late D. D. Home.

SIR,—Having made inquiries respecting any article there might be in a first-rate Encyclopædia relative to the late Mr. D. D. Home, I am informed that there is none at all. How is this omission to be accounted for? It is strange that no description is given of a man of whose risings from the ground Sir W. Crookes says, 'There are at least a hundred recorded instances . . . in the presence of as many separate persons. . . . To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.' ('Quarterly Journal of Science.')

When the justice-loving Bishop Colenso last visited Europe he, on a public platform, observed: 'In these days we no longer believe in human beings rising in the air.' Knowing him personally, I sent him an account of the levitation of Mr. Home and his upright passage through the air several feet till he stood on a couch, which took place in bright firelight in 1868, and was carefully observed and tested throughout by the present Earl of Crawford and myself.

[Previous to this aerial trip, Mr. Home's figure had been three times elongated and three times diminished below normal stature to the extent of three inches in either direction. He and I stood facing each other in front of the fire, a music book resting on our heads, and I had a side view of our figures in a long glass; another gentleman making on the wall opposite to the fire pencil marks showing the variation of the shadows as the height of his figure varied. I got Mr. Home to place his toes on my insteps, and Lord Crawford held his heels down to the floor.]

I also told the Bishop that the celebrated Mr. W. Crookes, F.R.S., had, a few years after that, seen Mr. Home raised completely from the floor several times, once whilst kneeling on his chair. As he sailed down the Channel for the last time the Bishop wrote me a warm letter of thanks, with the assurance that he would not repeat the statement to which his attention had been drawn.

During my critical sances with Mr. Home I obtained no satisfactory proof that any of his phenomena were caused by spirits of deceased human beings; but I have *special reasons* for regarding him as a truly wonderful 'Freak of Nature,' deserving the patient consideration of men who combine philosophy with high scientific attainments.

J. HAWKINS SIMPSON.

South London Mission.

SIR,—May I take the liberty of appealing to your readers on behalf of the South London Spiritualists' Mission, Peckham, for donations to enable the committee to engage our hall by the quarter instead of weekly, to defray the expenses of speakers, and to continue the work which we have been carrying on for the past eighteen months. Our membership is free to all; we have no subscription of any kind, but depend entirely on voluntary offerings for defraying the unavoidable expenses; and all the services of the officers and committee of management are free. Should any of your readers be willing to render us financial help in response to this our first public appeal, they will be doing a great service to our cause.

The smallest donation will be thankfully received and acknowledged by

A. CLAIREAUX, Hon. Sec.,
10, Grummant-road, Peckham, S.E.; or
J. KENYON, Hon. Treas.,
21, Grummant-road, Peckham, S.E.

A Word of Gratitude.

SIR,—Will you kindly permit me through the medium of your valuable paper to thank publicly all those friends, both at Clapham and Battersea, who have so generously come to my assistance in my hour of need, for truly a 'friend in need is a friend indeed'? By their very practical sympathy they have proved to me the reality of the word Brotherhood.—Yours, &c.,

L. DONCASTER.

24, Doddington-grove,
Battersea, S.W.

SOCIETY WORK.

We regret to say that we shall be unable to give any reports of Society Work in our next issue.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. J. Kinsman.—P. G.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard gave a trance address on 'Bright Lights that Move,' to an appreciative audience. Meetings every Sunday at 7 p.m., sharp; séance follows.—R. M.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mr. Drake gave a stirring address to a good audience and replied to a number of questions. A large after-circle was held. On Sunday next, at 7 p.m., Miss Porter.—P. H.

CAVERSHAM ROOMS, 31, CAVERSHAM-ROAD, N.W.—On Sunday last Mr. Bishop gave addresses on 'Joan of Arc' and 'Experiences,' and at the evening meeting Mrs. Bishop gave remarkable clairvoyant tests.—E. A.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday last Mr. Wollison rendered efficient service, answering questions from the audience of an interesting and educational character. On Sunday next Mrs. M. H. Wallis will give addresses and clairvoyance.—A.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. R. Bullen gave a very sensible address on 'Spiritualists' Duties.' The singing at our hall is becoming quite a feature and Miss Lawrence's two solos were much enjoyed. On Sunday next, Mr. George Cole will speak on the origin and nature of Christmas.—W. F. L.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, we were much pleased to welcome Mrs. J. Stannard, and her instructive and convincing lectures on 'Mental States in Relation to Health,' and 'Some Thoughts on the Philosophy of Psychical Healing,' were much appreciated by attentive audiences.—(G. F. W., Sec.)

SALTASH, CORNWALL.—Meetings have been held here for some time past, at the house of Mrs. Nicholls, and much good has resulted therefrom. The meetings are held every Tuesday, at 7.30 p.m., and the speakers and clairvoyants are supplied by the Plymouth Progressive Spiritualist Society, meeting at Oddfellows' Hall, Morley-street.—S. S. O.

PORTSMOUTH.—ALEXANDRA HALL, BRADFORD-ROAD, SOUTHSEA.—On Sunday, December 7th, Mr. W. Ronald Brailey delivered good addresses to large audiences, and gave convincing clairvoyance. On Sunday last, powerful and instructive addresses were given by Mr. George Cole on the 'Spiritual Philosophy,' which were very inspiring.—H. B.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE, RUTHERFORD-STREET.—On Sunday last Mr. Pickles presided. Mr. Davis gave a very good reading, and Mr. Seddon followed with an address on 'Spiritualism and Materialism.' At the after-meeting Mr. Bowman and Mr. Bennett gave good psychometrical tests, and several other friends took part.—H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last a good morning public circle was held, and at the evening service Mr. W. E. Long gave an eloquent and interesting address upon 'Witches and Wizards' to an attentive audience. On Sunday next, at 11 a.m., public circle, and at 6.30 p.m., an address by Mr. Long upon 'The Magi.'—J. C.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday evening last the president, Mr. H. A. Gatter, gave an address entitled 'Death, What is It?' and afterwards answered questions from the audience. Speaker on Sunday next, at 7 p.m., Mr. D. J. Davis, and Mrs. Webb will give clairvoyance. On Wednesday, January 14th, 1903, a lantern lecture, followed by a dance, will be given at Youens' Rooms, Mare-street. Admission by ticket, 6d. each.—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mr. Ray gave a thoughtful and interesting address on 'Spiritualism in the Early Christian Church.' Speaker on Sunday next, at 7 p.m., Madame Katherine St. Clair, subject 'Prayer.'—W. T.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On December 10th, the small hall was crowded to hear addresses by Mr. Clavis and Mrs. Evans, and clairvoyance by Mrs. Pollard, Mrs. Evans, and Mrs. Kelland. On Sunday last, Mr. Clavis and Mrs. Pollard again gave an address and clairvoyance respectively. Speaker on Sunday next, Mr. J. Evans, clairvoyance by Miss Lavis, and a recitation by Mrs. Peel.—S. S. O.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, Mrs. H. Cheeketts gave a fine spiritual lecture on 'The Beauties and Realities of Spiritualism,' and her promise of another visit gave much satisfaction. At the after-circle, delineations and messages were given and fully acknowledged. On Sunday next, at 11.15 a.m. and 8 p.m., public circles; at 6.45 p.m., address by Mr. Ronald Brailey; the service will be interspersed with vocal and instrumental music, and Mr. Clayton will preside.—VERAX.

SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—On Sunday last, the Regent Saloon of the St. James's Hall, Regent-street, W., was packed with a large audience, and Dr. Wm. Harlow Davis gave clairvoyant descriptions, with marked success, both Christian and surnames of spirits being given in some instances. A number of persons were fortunate in having their ailments described and free advice given by Dr. Davis. The meeting was presided over by Mr. Percy Smyth.—S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—It is very pleasing and satisfactory to report the success attending the clairvoyant descriptions given by Miss MacCreadie and her spirit guide 'Sunshine,' at these rooms on Sunday last. Ere the large audience dispersed, the twenty-four descriptions were all fully recognised, with but one exception, and that was partially remembered. Mr. W. T. Cooper, vice-president, presided. Speaker on Sunday next, at 7 p.m., Mr. E. W. Wallis, on 'The Rival Interpreters.' Doors open at 6.30 p.m.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Thursday, December 11th, Mrs. M. H. Wallis delivered a splendid address on 'Man's Fate after Death'; it was an able and uplifting exposition of our philosophy. On Sunday last Mr. Fielder gave a stirring address on 'Spiritualism and Socialism.' On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Cheeketts. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., social evening. On Tuesday, December 23d, a social, for the benefit of our pianist; and on Boxing Day, a Cinderella dance.—E. BIXBY.

STOKE NEWINGTON.—BLANCY HALL, 99, WIESBADEN-ROAD.—On Sunday last the address given by Mr. E. W. Wallis on 'Seers, Prophets, and Mediums,' held the attention of a large audience from first to last, both by the flow of ideas and the method of their expression. Mr. Wallis kindly sang 'The Loom of Life,' besides giving a reading, and Madame Cope sang 'Be thou faithful unto death' with much taste and expression. Friends will oblige by returning all 'red cards' by the 28th inst. On Sunday next Mr. A. J. Cash will read extracts from 'A Christmas Carol' (Dickens). Songs and carols by the choir.—A. J. C.

NEW PUBLICATIONS RECEIVED.

- 'Star Lore and Future Events,' for December. London: Glen & Co., 14, Red Lion-court, Fleet-street. Price 4d.
- 'The Reason for Bode's Law.' By ROBERT BLAKE. London: Greening & Co., Limited, 20, Cecil-court, Charing Cross-road. A twenty page pamphlet. Price 4s. net.
- 'Practical Hypnotism.' By O. Hashnu Hara. London: The Apocalyptic Publishing Company, 12, St. Stephen's mansions, Westminster, S.W. Price 1s. net.
- 'The Favourite Magazine,' for December. London: Paul Naumann, 65-71, Pentonville-road, N. Price 3½d. post free.
- 'Now; A Journal of Affirmation.' Editor, Henry Harrison Brown, 1437, Market-street, San Francisco, Cal., U.S.A. Price 10 cents.
- 'The Morning of the New Age, or the Advent of Christ and His Kingdom.' By PETER DAVIDSON. Londsville White Co., Ga., U.S.A.; or English agent, John Walsh, 85, Cardigan-terrace, Heaton, Newcastle-on-Tyne. Price 2s. 3d.
- 'The Education Problem and its Solution.' By JOHN RICHARDSON, with a Foreword by DR. A. RUSSELL WALLACE, F.R.S. London: Twentieth Century Press, Limited, 37A, Clerkenwell-green, E.C. Price 1d.
- 'Phrenological Journal,' 'The Morning Star,' 'Midland Herald,' 'Freedom,' 'The Prasnotara,' 'Theosophical Review,' 'The Tolstoyan,' 'Literary Digest,' 'Mind,' &c.